

Concerning Sons and Daughters, and Prophetesses speaking and Prophecy- ing, in the Law and in the Gospel

And concerning Womens learning in silence, and also concerning womens not speaking in the Church, as the Apostle ^{1 Cor. 14. 34.} said *I permit not a woman to speak in the Church, and what state they bein, &c.* ^{12. 13.}

Miriam was a Prophetess the sister of *Aron*, and *Moses* a Magistrate, and *Aron* the Priest did not judge this Prophetess nor other Women for they came forth praying God together. And *Miriam* answered the men, *sing ye unto the Lord for he hath triumphed gloriously*, now are not Christian Priests, Rulers and Magistrates worse then *Moses* and *Aron* which would stop a prophetess from prophesying? Yea worse then those that were under the Law, who now profess themselves to be Christians, for the Lord overthrew the horse and his rider in the sea, saies the Prophetess; And *Moses* had been singing a little before, and *Miriam* the woman (fell a singing) and speaking, the Prophetess, as you may read *Exod. 15.* and *Moses* did not reprove her, and the King *Iosiah* commanded *Hilkiah* the Priest and others, *Go and enquire of the Lord for me concerning the words of the Book of the Law*, *2 King. 22. 13.* and *Hilkiah* the priest and others, went unto *Huldah* the prophetess (a woman teacher) the wife of *Shallum*, and she dwelt in Hierusalem in the house of Doctrine, and they communed with her, and she answered them, thus saith the Lord God of Israel, *tell the man that sent you unto me, behold I will bring evil upon this place*, and there you may read in the Chapter what a great speech shee made unto them, how she was a teacher both unto the King, and the Priest and many others, and how the King did give regard to her words, and sent to gather together all the Elders of *Judah*, and the Priests and Prophets, and declared unto them, of the abomination that had been set up which she had witnessed against as before, & so here the King & the Priests did not dispise this woman teacher; the Prophetess in the time of the Law, which may condemn Christians, which say they are come to the end of the Law, they that are led by the spirit are not under the Law but are come to a further state.

And in *Isa. 8. Chap. 1.* *He went to the Prophetess who conceived and*

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have a Son and then said the Lord call his name Maher-shalal-hash-baz, and here you may see here was a Prophetess not despised by *Esaï* nor the Lord, *Iudges* 4. 4. there *Deborah* a Prophetess the wife of *Lapidoth* judged *Israel*, and she dwelt under a *Palm*-tree, and the Children of *Israel* came up to her for Judgment and she prophesied (how the Children of *Israel* should overcome their Enemies) from the Lord, here again you may see a woman Prophetess and Teacher, to whom all *Israel* was to give Eare who saw the overthrowing of their Enemies, then you may read in the 5. of *Iudges*, how *Deborah* praised the Lord, and how she called Kings and Princes to hearken, and said she would sing unto the Lord, and praise the God of *Israel*. Therefore ye Children of darkness, limmit not the holy one, despise not Prophecy nor the Prophetesses, who professes your selves to be Christians, but shews your selvs to be ignorant both of Law and Scriptures; and out of the Spirit which gave them forth.

Let your women learn in silence with all subjection 1 Tim. 2. here is a silent Learning; a Learning in silence; 1 Cor. 14. 34. 35. I suffer not a woman to teach nor to usurp Authority over the man, but to be silent, there she is to learn in silence and not to usurpe Authority over the man, but to ask her Husband at home: that which usurps authority the Law takes hold on, but if you be led of the Spirit then you are not under the Law, Gal. 5. so I permit not a woman to speak in the Church as saith the Law; so let the woman learn in silence with all subjection, but I suffer not a woman to usurp Authority over the man but to be in all silence; for *Adam* was formed, then *Eve*, and *Adam* was not deceived but the woman was in the transgression, read 1 Tim. 2. nevertheless she shall be saved in Child bearing, if she continue in Faith and Charity and holiness with sobriety &c.

And so by the leading of the spirit ye come to Christ, another Husband, of whom you are to learn as people were to learn of the Law; and such as are led by the Spirit are the sons of God, & so do prophecy according to *Joel* and *Peter*, *Joel* 2. *Act*. 2. & they come from the state that the Law limmits, and these did pray and prophecy as instance, 1. Cor. 11

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women praying and prophecying who was a Church, and the Apostle saith despise not prophecying.

Now here is the state of *Eve* and the state of *Iesabel*; and *Eve's* state is not *Iesabels*, which are both called women; for *Eve* was first deceived; but daughters prophecying is above *Iesabels*, and if *Eve* had been in the prophecy she would have foreseen what she fell into, and prophecy by the Spirit is above the state of the woman, for prophecy does let see the deceiver and what he leads into, which though the state of *Eve* must be kept under the Law, yet daughters prophecying is in the end of the Law; for *Eve* got over her husband: so the Apostle speaks of *Adam* and *Eve* and doth not speak of quenching Daughters prophecying, nor that Christ in the Male or in the Female should be stopt from speaking which is above *Eve* or *Iesabel*, read 1 Tim. 2. And so forbidding a *Iesabels* speaking, or forbidding a woman in the state of *Eves* speaking is nothing to the purpose, for the forbidding of Daughters, or Prophetesses prophecying in the Church, who are led by the Spirit of God or Christ in the Females speaking.

Let your women keep silence in the Church, for it is not permitted for them to speak, but they are commanded to be under obedience as also saith the Law, the women which are to be under obedience and to be silent and not to speak in the Church as also saith the Law which doth not permitt; but Christ in the Male and in the Female is one which may speak, which makes free from the Law *I will poure out my Spirit upon Sons and Daughters and they shall Prophecy.*

And as touching womens learning of their Husbands at home, many were Virgins and many Widdows, and many had unbelieving Husbands; and therefore it must either be the Law they were to learn of, or Christ; for the Law keeps down that which is to the shame, and that which has usurped Authority, and the Spirit of God leads from that which is a shame, and that which has usurped Authority, and from being deceived. And the Apostles which witnessed Christ the end of the Law for righteousness sake, did allow and own Sons and Daughters prophecying, and women labourers in the Gospel, which they that are now doctors, Teachers and professors, are against; which you never read *Timothy*, *Titus*, or the Apostles did forbid Daughters or women prophecying; and they are ignorant that forbid women or Daughters prophecying; and women labouring in the Gospel (which is the power of God) and their compairing them to *Iesabel* shews their ignorance *Rev. 2. 20.*

And it is a shame for a woman to speak in the Church 1 Cor. 14. 34.

that which the Law forbids, and commands silence it is a shame to suffer them to speak in the Church. What? Came the word of God out from you or came it unto you only? *Paul* according to the measure given to him in all his Epistles *2 Pet. 3.* speaking in them of things which some are hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, to their own destruction; you therefore beloved seeing you know these things, beware least you also be led away with the error of the wicked and fall from your own steadfastness; *2. Pet. 3.* but growe in grace and in the knowledge of our Lord Jesus Christ who is the end of the Law for Righteousness sake. *Rom. 8. Act. 4.* *Peter* which was unlearned in the Letter (yet learned of Christ) saies such as are unlearned wrest the Scriptures and the Epistles (being unlearned.) The Scribes, Pharisees, great Rabbies and Doctors, knew not the Scripture being not learned of Christ, him who was the life of the Prophets and the end of the Law whom *Peter* was learned in: knew and preached whom they knew not, so here the unlearned who was in the life, confounded all the learned out of the life who learned of him by whom the world was made, who comprehended all the world's learning, so the unlearned wrest, they are to learn in silence and not to speak as saith the Law, but learn of their Husbands at home, Christ who makes free from the Law; nevertheless she shall be saved by Child bearing, Christ in the Male, & Christ in the Female. Husbands love your wives and be not bitter against them: Wives submit your selves first to your Husbands as unto the Lord; the Husband is the head of the Wife even as Christ is the head of the Church, *Ephe. 5.* & is the saviour of the body, therefore as the Church is subject to Christ so let the Wives be subject to their own Husbands in every thing, *Ephe. 5.* Husbands love your Wives even as Christ loved the Church and gave himself for it, that he might sanctifie and cleanse it by the washing of water by the word: that he might present it a glorious Church without spot or wrinkle, or any such thing that it should be holy and without blemish, so ought men to love their wives as their own bodies, he that loveth his wife loveth himself; for no man ever hateth his own flesh, but nourished it, and cherished it, even as the Lord the Church; for we are Members of his body of his flesh and of his bones; for this cause shall a man leave his Father and Mother and be joyned to his wife and they twain shall be one flesh: This is a great mystery, I speak concerning Christ and the Church; he that hath an ear, let him hear this great mystery; now the unlearned men wrest it, and the unestablished who know not this great mystery; you that are ignorant of the Lords work, and the voice of his Prophets who,

who are wondring at the Prophecyng of the Daughters who make your selves ignorant of the Scriptures, and are wondring at the Lords Prophetesses, or his Daughters contrary to *Joel* the Lords Prophet, which spoke from the Lord; and saith the Lord to him, *I am the Lord your God and none else; and my people shall never be ashamed, it shall come to pass after those days when Christ came, which was the end of the Law, I will poure forth my Spirit upon all flesh, and your Sons and your Daughters shall Prophecy, and your old men shall dream dreames, and young men shall see visions, & also upon the servants & upon the handmaids, in those days will I poure out my spirit saith the Lord*, Here all may see the Spirit of the Lord not limited, but upon the Handmaids and the Servants is the Lords Spirit poured and to be poured; and many thousands of Servants and Handmaids do witness the Spirit of the Lord poured upon them the word of the Lord fulfilled, and upon the Sons and Daughters will the Lord poure out his spirit, and they shall prophecy: and many Daughters and sons & young & old men witness the spirit of the Lord upon them poured out that visions are seen, old men dreame dreames, and young men see visions, and their Sons & their Daughters do prophecy, *Joel 2. 28.* and in *Act. 2.* The Apostles did there gather together waiting upon the Lord, upon whom the holy Ghost fell among them that waited for the Spirit, this prophecy of *Joel*, they saw the fulfilling of, which to the world they were as men drunk, and so here the Apostles witnessed the fulfilling of the Prophet, who were witnesses of Christ, whom the Apostles did give testimony of, and did speak of the Daughters prophecyng, and *Phillip* had foure daughters that did prophecy which the Apostle did not forbid, and saith the Apostle, *1. Thes. 5. despise not prophecyng &c.*

And when the Apostles said the Sons and Daughters should prophecy, they were looked upon by the world, (as men do now) to be drunk.

And whereas *Moses* said I would all the Lords people were Prophets, and there were women that were the Lords people as well as men and women Prophetesses in his days and in the time of the Law. Therefore you who are called Christians have a minde unlike *Moses*; and do shew that you have not the Spirit of the Lord poured upon you (according to *Joel 2.*) to prophecy with all who appear to be such as vex & grieve it, and then envy such as prophecy with it and persecute them. And you do not read that the Jews were offended at old *Hannah* the Prophetess, who prophecyed in the Temple, which if an old woman should come and prophecy in your Synagogs or Temples, you would cry to the Stocks with her; or to Prison with her, and haile and persecute her, though
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you be called Christians and so do shew your selves worse then the Jews. And saith the Lord, *1 Cron. 16. 22. Touch not mine Anointed, and do my Prophets no harme.* So you that persecute the Daughters on whom the spirit of the Lord is poured, and beleieve them not; you are them that despise the Prophets, and Prophetesses, and despise Prophecy, and so have broken the Apostles command, who saith despise not prophecy, and shews that you are out of the Prophet's doctrin and the Apostles doctrin, and against the promises of God do stand with all your might, who saith, he would pour forth his Spirit upon all flesh, and his Daughters should prophecy: And how can you be established and beleive not the Prophets; for beleiving the Prophets they came to be established, as you may read *2 Cron. 20.* So how ignorant of the Prophets and promises of God do the called Teachers of the world make themselves manifest, and how in darkness they appear to the children of Light, *1 Thes. 5. 20.* So you that despise prophecy, and cast the sons and daughters, servants and handmaids into prisons, who witness the spirit of the Lord God poured forth upon them, you shew that you be out of the Apostles Doctrine, & to be strangers to the spirit, the Scriptures were given forth from, and are ignorant of the Church the Apostle speaks of, who saith, let the Prophets speak two or three, and let the other judge; if any thing be revealed to one that sits by, let the first hold his peace, for you may all prophesy one by one, that all may learn, and all may be comforted; and the spirit of the Prophets is subject to the prophets; for God is not the author of confusion but of peace, as in all the Churches of the Saints, this order was in the Church of the Saints, the Prophets to speak two or three, and the other to judge; *and if any thing be revealed to another that sits by, the first held his peace, 1 Cor. 14. 30.* they might prophecy, all one by one, that all may learn and be comforted, and the spirit of the prophets was subject to the Prophets, and this was order and not confusion in all the Churches of the Saints which is disorder and confusion in the Churches of the world, who cannot endure a daughter to prophecy, for a daughter might prophecy, a daughter being a prophetess, where the spirit of the Lord is poured forth upon her, for you never read that any of the Prophets or Apostles were against a daughters prophecy (which had the spirit of the Lord poured forth upon them) a daughter might prophecy in the Church, for let your Prophets speak two or three; *and I will poure out my Spirit upon all flesh and your daughters shall prophecy,* for you that despise prophesying despises Gods command, and are out of *Moses* Light and life who said, would all the Lord's people were Prophets, *Num. 11. 26, 27, 28.* and daughters are

are the Lords people; and when they were prophecyng in the Campe, there ran a young man and told *Moses*, and *Ioshua* the Son of *Nun* the servant of *Moses*, one of his young men answered and said, my Lord forbid them (like the Priest now) *And Moses said unto him envyest thou for my sake? Would God all the Lord's people were Prophets, and that the Lord would put his Spirit upon them:* Now marke *Moses* answer how backward *Moses* was from limmitting the Spirit that he would have the Lords spirit put upon them all, and said would that the Lords people were all Prophets, some of which were women. Now hear you Magistrates, Priests and people, which do put into Prison Sons and Daughters for prophecyng; and the Lords people: you shew a contrary spirit, you shew a spirit that hath erred from *Moses* spirit, who cannot endure the spirit of the Lord should be poured upon them, that they should Prophecy but would limmit it to Learned men: old Books and Authors. *And Hannah the Prophetess the Daughter of Phanuel, which was about fourscore and foure years of age, came into the Temple, who served God with fasting and praying night and day, she spake of Christ to all them that looked for Redempcion in Jerusalem.*

Here was a large Testimony born of Jesus by *Hannah* the Prophetess. *Luke 2. 36, 37, 38.* here you may see a daughter which did give Testimony of Jesus, which would be as a wonder in this our age to see a woman of four score years of age to speak of Jesus, to all them that looked for redemption in *Jerusalem*, as she did: put her into Prison would the wicked ones say; into Prison with her would the Priests say, & *Paul* the Minister of God in *Phil. 4.* *There he intreats his true yoke-fellow to help those women which laboured with him in the Gospel.* as you may there read the women were joyned with the other fellow labourers, and the Apostles whose names were written in the Book of life. And in *Rom. 16.* there you may see *Pricilla* and *Aquilla Paul's* helpers in Christ Jesus, who for his life laid down their necks. Here the wife *Pricilla* was an Instructor and was one of them that laid down their necks, and a helper in Christ Jesus *Act. 18. 24, 25, 26.* *She and Aquilla took Appollo and expounded to him the way of God more perfectly;* one who taught in the Synagogue was instructed by her, and him, in the way of God more perfectly, at such your Synagogue Teachers scoff, to be instructed by a woman: and you that forbid a Womans speaking that hath the spirit of the Lord; you forbid Scripture, *1 Cor. 16, 19.* for *Aquilla* and *Pricilla* had a Church in their house; and the Church in *Pricilla* and *Aquilla's* house was to be Greeted who were instructors, and in the afore-said Chap. *Act. 18.* he that was speaking bouldly in the Synagogue witnessing

witnessing *John*, to him *Pricilla* expounded the way of God more perfectly; and the Apostle *Paul* a Minister of the Lord, who witnessed the daughters prophesying, *I commend unto you Phebe our Sister which is a servant of the Church which is at Cenchrea; that you receive her in the Lord as becometh Saints, that you assist her in what business she hath need of, for she hath been a succourer of many, and of my self also.* This was *Phebe* the sister the servant of the Church, which was to be received in the Lord, and assist her in whatsoever business she hath need. And saith the Apostles; as touching *Pricilla* and *Aquilla* his fellow labourers in Christ Jesus, who laid down their necks for his life, unto whom he gave thanks and not onely to them but also all the Churches of the Gentiles; here you may see the account *Aquilla* and *Pricilla* were in, who laid down their necks for the Apostles how thanks-worthy they were; and *Mary* in ver. 6. was to be greeted, who bestowed much labour on the Apostles you that cannot own the prophesying of the daughters; the women labourers in the Gospel, you are such as the Apostle speaks of in the same Chapter, *Rom. 16. Which serve not the Lord Iesus Christ but your own Bellys, & by the good words and fair speeches deceive the hearts of the simple.* For the obedience of these was gon abroad which the Apostle speaks of, and your disobedience is gone abroad to the Apostle's Doctrine's. Who can not endure the prophecy of the sons and daughters, where the spirit of the Lord is poured upon them.

And *Mary Magdalen* saw Iesus after his Resurrection which on the first day of the week, came to the Sepulcher, & when she saw Iesus, she knew not that it was him, and said unto him *Master?* Iesus saith unto her *touch me not for I am not yet ascended to my Father, but go unto my bretheren and say unto them, I ascend unto your Father, and my Father; unto your God and my God,* *Mary Magdalen* came and told the Disciples that she had seen the Lord, and he had spoken these things unto her; the same day at evening, being the first day of the week the Disciples were assembled; Iesus came and stood in the midst and said *peace be among you*; *Mat 28. Mar. 16.* Now here all may see that it was *Mary Magdalen* that was sent to declare his resurrection, and she was to tell the bretheren, the Disciples whether Christ was to go to his Father and our Father, his God and our God, where her Testimony was received. Now you that make a scoffe and a wonder at a woman's declaring; you may see that it was *Mary* that first declared Christ, after he was risen, so be ashamed and confounded for ever, and let all your mouths be stopt for ever, that despise the spirit of prophecy in the daughters, and do cast them into Prison, & do hinder the
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women labourers in the Gospel, and saith the Apostles Christ in the Male, and in the Female, and if Christ be in the Female as well as in the Male is not he the same? and may not the spirit of Christ speak in the Female as well as in the Male? is he there to be limited? who is it that dare limit the holy one of Israel, for the light is the same in the Male, and in the Female which cometh from Christ, him by whom the world was made, and so Christ is one in all and not divided; and who is it that dares stop Christ's mouth, that now is come to Reigne in his sons and daughters, Christ in the Male, and Christ in the Female; and you that will not have him to Reigne in the Female as well as in the male, you are against Scriptures and will not have him to Reigne over you; for in that male where Christ doth Reigne, rule and speak 2. Cor. 13. he will own Christ in the Female there to Reigne, Rule and speak, and come to see the Apostles doctrine; a Minister of Christ and of God, and not made by the will of man, who said that Christ was in the male and in the Female; Christ all in all, and Christ in you, *Except you be Reprobates; know you that he Reprobates in whom Christ doth not Reigne, nor Rule,* you cannot endure that Christ should be in the Female, nor in the Male; but him you will haile into Prison, and yet profess the words as the Pharisees did to whom Christ said *I was sick and in Prison, and you visited me not, and I was naked and hungry and ye clothed me not nor fed me,* now them which had Scripture; and would not have Christ to Reigne, *said when saw we thee in Prison, or naked, and hungry and we clothed thee not? or visited thee not, in as much as you did it not to the least of these, you did it not unto me* said Christ, So if they who visited him not in Prison, who had the Scriptures to talk on of Christ that was to come; as you have of one which is come; and would not have him Reigne; as you will not now, such were to go into punishment, prepared for the Devil and his Angles; if such punishment come upon them that visited him not, when he was cast into Prison; what will come upon you that do him cast into Prison? but Christ is come to Reigne; him by whom the world was made, who now Reignes in his sons and daughters; and in the male and in the female.

That the glory is seen; that the Son had with the father before the world began, which Glory those males and females that receive Christ, do see that the spirits of the Prophets is subject to the Prophets, whether it be son or daughter, that prophecies; and the Prophets may speak one by one in the true Church, and a daughter is a Prophetess and may prophecy as well as a son, 1 Cor. 14. 31, 32, 33. *Now every one having a light from Christ Iesus the son of God; him by whom*

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the world was made, being turned to the light, turned to Christ, I say him by whom the world was made, and see him the Prophet whom God had raised up, which *Moses* spoke of who is the end of the Prophets, and with the light see Christ the Gift of God, the promise of the father, and receive him you will see with the light, such as act contrary to the light which they are lighted withal, what due and portion is to them who contrary to the light do act, which comes from Jesus Christ, and with the light you will see the promise to them of life, that walk in the light that comes from Jesus, and every one receiving the light that comes from Christ, you shall receive the spirit of prophecy, whether you be male or female, and the spirit of prophecy is the Testimony of Jesus, if male or female have received the Testimony of Jesus, they have received the spirit of prophecy, *Rev. 19. 10.*

And many women are helping labourers in the Gospel now, which lay down their necks, whose names are written in the book of life; in this time the Gospel is preached again according to *Iohn* in the Revelation, *Rev. 14. 6.* but in the time of the beast, false Church and Antichrist they have bin forbidden by them, & *Phebe* was a Minister or servant or Pastor (as some Translations hath it) of the Church at *Cenchrea*. Here *Paul* who forbade womens speaking in the Church, did encourage these labouring women in the Gospel: Though the Apostle who see such women as were buisy bodys, ratlers, and run up and down, he rebukes them and brings them under the Law, which were gon into the deceived state as *Eve* was; and he said it was a shame for such women to speak in the Church, for such were in that nature that would usurpe authority over the man; and such were to be limitted according to the Law, for they ran into that which brought the shame which the Apostle Iudged; but he sets forth the comliness in *1 Cor. 11.* how women ought to pray & prophecy, and recorded it as a commendation, the womens labouring in the Gospel and *Phillips* daughters prophecyng, and *Pricilla* and *Phebe*, and did commend such; so he made distinction here, and preached Christ in the male and female, who is above *Iesabel*, who is above *Eve*, and the state of a womans not speaking; and he in the females may speak, or the Prophetesses of him by the spirit of God, and this the Apostle holds forth, who was not made a Minister by the will of man; which they that are made by the will of man denies. And the Apostles did not judge *Mary Magdalen* for declaring to them the Resurrection of Jesus, nor tell her they did not suffer a woman to speak, but we say all the women in Christiendome that know the death of Jesus, and his Resurrection, and are dead with him and risen with him (that know his Resurrection) may

freely declare it, and they that are in the spirit of Christ as the Apostles were, would not Judge them.

And we say they that are like *Hannah* the prophetess that see Christ Jesus the Saviour and doth confess him to all that look for Redemption in Christendom, both of the Christians and Jews, we are not against such Prophetesses though many of the peevish Priests are.

And *Simeon* the just man did not finde fault with *Hannah* for preaching Christ, to all them that looked for Redemption in *Jerusalem*, nor *Zachary* the Priest, neither did they tell her that a woman must not speak, and *John* in the Revelation, said the Testimony of Jesus is the spirit of prophecy by which they overcame, now if all women have the Testimony of Jesus, have not they then the spirit of prophecy? and if all be led by the spirit of God are they not then from under the Law? and then may they not prophecy? for there is none that will finde fault with the daughters prophecying; & women labourers in the Gospel, but such as do not live in the Testimony of Jesus, which is the spirit of prophecy; and such do not understand the condition that these women were in, that *Paul* doth not suffer nor permit to speak in the Church, but to be in silence as also saith the Law, and are not led by the spirit of God, nor do live in it, nor in the Testimony of Jesus, but are in the disobedience as *Eve* was, and so goes into tatlings and goes out of truth as *Isebel* did; for in the disobedience comes the shame and usurping, upon which goes the Law, and the not permitting to speak, for the speaking as moved of the Lord, is in the obedience to the power & spirit which does not bring to usurpe over the man, as the disobedience doth, which the man Christ comes over, which he in the male and in the female may speak, which is one, which ends the Law, and throwes down that which usurped Authority that brought and brings the shame, and there the seed of God is over all set, and the top stone laid; and so farewell Sons and Daughters.

F. G.

Geo. Joy

For Sons and daughters fellowship is in the spirit of prophecy the
 Testimony of Jesus. And also David speaks of young men and Maidens
 praising the Lord Psal. 148. 12. and do not your women speak in the
 Church when they sing in your Steeple houses called Churches? And
 must any sing without the spirit, and if they sing with the spirit may they
 not prophecy and pray with the same spirit? where does the Apostles
 limit them to one service, and not to the other.



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